Bombay Branch of the R.
Asiatic Soc.

The Bombay Guardian.

VOL. XIV.—NEW SERIES.] SATURDAY, JANUARY 30, 1869. [No. 47

PUBLISHED EVERY SATURDAY MORNING.

A WRITER in the *Times of India* hastens "to forestall the pæan anent the 'Death-blow to Ritualism,' which will doubtless be offered for the perusal of the select few who read the *Bombay Guardian*." He is mistaken in supposing that we regard the late decision of the Privy Council as a death-blow to Ritualism. If we had thought the movement to be one so easily arrested, we certainly would not have given so much attention to it as we have done. We believe that the system has by no means reached its full development. It has already surmounted very formidable difficulties, and we have no doubt that it will yet attain to greater proportions than are thought of by most of those who deprecate it. It had its rise not among those who were ignorant of the Bible, strangers to the true doctrines of Christianity, but among those who were, to use a significant phrase, Gospel-hardened, familiar with the requirements of the Gospel without love to them. This class is very large in England and other Protestant countries; and to a large portion of this class there is just enough of novelty and distinctiveness, combined with an esthetic element, in the new doctrines to make them palatable. From the very origin of the movement, many of the evangelical members of the Church of England have made light of it, and have constantly predicted and expected its downfal. For more than fifteen years we have expressed a very different sentiment, and our opinion has been hitherto vindicated by facts. If any decision of the Privy Council could have the effect of endowing the entire body of Ritualists with a spirit of meekness and lowliness, a knowledge of the heart's depravity, a reverence for the Bible above the Prayer Book, a zeal for Christ above the Church, and a truly Catholic love to all Christ's people of whatever denomination, then indeed we might expect this movement to be arrested by their decision. It is well that evangelical Christians should understand, and the sooner the better, that this delusion is only to be overcome by the truth, the truth of which it is the denial, and that this truth must be embodied in them and have power over them more than it has done, before we may expect the great Head of the Church to make it triumphant.

IN "Ten Years on the Euphrates" the Rev. *C. H. Wheeler* tells us:

"The native ecclesiastical body, composed of the pastors and delegates of the churches, interpret literally the rule, 'A bishop must be blameless, the husband of one wife,' and ordain only married men. They say, Old bachelors have no real sympathy with women, else they would marry; nor with children, for they think these should be whipped into silence. So, to these two classes, who constitute three-fourths of the community, bachelors cannot be pastors at all."

As almost every body marries, the world ought to be wonderfully free from selfishness, if matrimony has the effect of inspiring sympathy with everybody else. We fear that the native ecclesiastical body on the Euphrates, and the good missionaries who have instructed them, take too favorable a view of the influence of this important institution. In too many instances, 'he that is married careth for the things that are of the world, how he may please his wife;' his sympathies are vastly more with his own family than with others. A man is often taken away from others by marriage; and many are made to feel that he is not so near to them as he was before. Many an hour is spent in the bosom of his family that would be spent in pastoral visitation if he were without a family. Therefore Paul recommended that those who were married should be as those who were unmarried; trying to equal these in their freedom from the hampering influences of matrimony.

But it is neither matrimony nor celibacy that gives a man a loving sympathizing spirit and fits him for the pastorate. This mighty victory over our native selfishness is brought about by the knowledge of Christ and him crucified; by the divine Spirit so revealing Christ to [illegible] as to make him like to him.

It is very unlikely that Paul, an unmarried apostle, and who seems to have thought the unmarried state more favorable to a life of Christian usefulness, (1 Cor. VII. 32) should tell Timothy that bishops and elders should always be married. The meaning is, that converted polygamists should not be advanced to such positions. There were such in the primitive church; they were debarred from the ministry.

OUR Parsee friends have protested against the proposed clause in the Marriage Bill now before the Legislative Council of India, which would allow of marriages between persons of different religious faiths. Their protest is supported by extracts from their holy books, testifying that the greatest of all sinners is the man who leaves his ancestral faith. Some of these extracts are as follows:

Extracts from Henry Bleeck's English version of Professor Spiegel's German translation of the Avesta, vide Vol. I p. 101.

63. When one of the seed (kindred) dies who has another faith, another opinion.

64. How many of the creatures of Cpenta Mainyus does he defile directly, how many indirectly?

65. Then answered Auhra Mazda (He is) like the lizard whose moisture is dried up, who has been dead more than a year.

66. For (only) living O holy Zarthustra, the deadly snake, thetwo-footed very noxious and unclean (defiles).

67. It defiles the creatures of Cpenta Mainyus directly.

68. It defiles them indirectly.

69. Living it smites the water, living it quenches the fire, living it leads the cattle the wrong way, living it inflicts a wound on the pure man which injures his consciousness and vital powers, but not so when it is dead.

70. For living O holy Zarthustra, is this pernicious two-footed serpent, very noxious and unclean.

71. (Living it takes away the pure man from the world, food, pastures, trees, shrubs and iron, but not so when it is dead.

(5.) Vol. 1., Vundidad Fargard XVIII. p 133.

123. Who practises on thee thou who art Ahura Mazda, the greatest revenge, who inflicts, on thee the greatest wound?

124. Then answered Ahura Mazda, He who mixes the seed of the pious and the impious, of the worshippers of the Daevas, and those who do not worship the Daevas, of the sinners and the sinless.

The man who renounces the faith of Zoroaster is here pictured with very hideous lineaments. He resembles one of the fabulous dragons of ancient mythology. He is a two-footed serpent and a dead lizard, all in one. His life defiles every body and every thing, the universe in fact; water and fire lose their elemental virtues in presence of the monster; he inflicts a grievous wound on Ahura Mazda himself, the Lord of all; of course the quicker the world rids itself of this all-contaminating essence the better.

What is it that makes this sin to be one of such incomparable magnitude? It is difficult to find any adequate reason except the assumption that Parseeism contains the truth of God, specially-revealed and of infinite value, and that all other systems and creeds contain falsehood of a most deadly character. But when we consider that the Parsees are only 100,000, in number, a mere drop in the bucket compared with the 1,200 millions of the earth's other inhabitants, and that the Parsees are neither required nor allowed to make converts from other religious bodies, it becomes evident that the frightful maledictions pronounced upon the man who secedes from Zoroastrianism, have their origin in the same blind and bigoted state of mind which makes the Hindus denounce all foreigners as *mlecchas*; a state of mind that abominates the very idea of religious liberty. The command to prove all things, to occupy ourself with religious evidence, this must be a deadly sin to those whose slightest deviation from the ancestral creed converts them into hideous monsters.

Many of our educated Parsees have got too much light to attach any importance to such insane denunciations. They know that the religion of the great body of the Parsee community, (understanding by religion those beliefs which have most influence on them,) has very widely diverged from the religion of the Zend Avesta; many of the customs, and religious notions which obtain among them have been picked up in India; against these superstitious notions and practices, war is openly waged by the reforming party. The grand truth that all religion which is not based upon convictions that have been reached by impartial enquiry is worthless, is gaining ground among them. They know too that a religion proclaims its own weakness when it forestalls and denounces enquiry

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and scrutiny, and stigmatizes as an unpardonable sin the belief that the truth of God may be found in other systems.

The Bombay Guardian.

SATURDAY, JANUARY 30, 1869.

ROME IN PROPHECY.

We turn aside from the line of exposition which we thought to follow, to notice some things advanced by a correspondent in our last. He is of opinion that the woman seen sitting on the seven-headed beast in Revelation xvii. is effectually disposed of in verse 16, where the ten horns are represented as hating her, making her desolate and naked, eating her flesh and burning her with fire. But he admits that she is the same as the Babylon whose overthrow is described in ch. xviii; of this there can be no question; she is thus described in xvii. 5: 'Mystery, Babylon the Great, the mother of harlots and abominations of the earth.' But if she is this Babylon then it is not her complete destruction which is described in xvii. 16; for the 1st verse of the next chapter is as follows: 'After these things I saw another angel come down from heaven;' and he comes to announce the approaching destruction of Babylon. That which had gone before could not therefore be the complete destruction of the woman; but must refer to judgments, terrible indeed and withering, and in some sense destructive, but not absolutely so. We are reminded of the *deadly* wound inflicted upon the beast, which mortal wound was nevertheless healed.

We understand by the assaults of xvii. 16, those that have been made upon the Romish church by the different governments of Roman Catholic countries, in the last and in the present centuries. The history of Europe in the last hundred years is full of records of the spoliations committed upon the church by the appropriation and secularization of her property, the extinction and banishment of her orders, the transference of jurisdiction from the ecclesiastical to the civil power, the revocation of prerogatives that were regarded by the priesthood as of vital importance to their system. At the time of the French Revolution, the priests dared not show their faces in France; their churches were closed, the exercise of their functions was made penal and to escape the guillotine they had to take refuge in civil life, or in foreign parts. Under Napoleon, the Pope himself was taken prisoner to France. But there is not a country of Roman Catholic Europe where the Government has not spoiled the church and eaten her flesh. In the middle ages, the strength of the superstitious feeling was so great, that the Romish Church was enabled to reduce the governments generally to a position of abject subserviency; the priesthood were above law, and everything was ordered with a view to their aggrandizement. The princes often groaned under the yoke of the Papacy, but found themselves impotent to resist. But since the Reformation things have been gradually altering. The priesthood have lost much of their influence; the governments have gradually recovered the power formerly lost; they have not hesitated to stretch forth their hands to seize the patrimony of the church, the accumulated treasures of ages. The spirit of revolution which has swept over Papal Europe once and again, has been steadily in this direction; and even when there has been reaction from the anti-monarchical revolutionary spirit, the anti-priestcraft tendency has held on its way. Even within the last dozen years what spoliation has there been in the States of the Church; the territorial possessions of more than ten centuries have been wrung from the Pope. The abolition of the Concordate in Austria has elicited from the Pope a cry of agony; he affirms that the religious liberty which is now there accorded is a deadly wound inflicted upon the church. Last of all, Spain is breaking the Papal bonds asunder, banishing the Jesuits, secularizing the church property, shutting up the convents, allowing the free introduction of the Bible, and doing other things pronounced by the Pope fatal to the interests of the Roman Catholic Church. In fact, all the modern history of Europe is a commentary upon this remarkable verse. The most marvellous thing in all this is that the Governments which have made these cruel onslaughts, profess to be Roman Catholic, and are in alliance with the Church of Rome. They do not despise this alliance; they value it; but they wish the relation to be one that shall subserve their own interests; they will use the priesthood as a valuable political engine, but they will not be at their dictation. The day has gone by when the priest shall be maintained by his relation to the Pope in a position of independence relatively to the sovereign of the country. And it is this marvellous fact that is made conspicuous in prophecy. After the woman called Mystery, Babylon, decked with gold and precious stones and pearls, has been made desolate and naked, consumed and devoured by the ten horns or kingdoms, we still see her in great power and magnificence and wealth and splendour in chapter xviii.

On the supposition that the Church of Rome is to be taken out of the way, to make room for the development of a system of more gigantic wickedness, it is not easy to see the appropriateness of the rejoicings in heaven which are described as following the overthrow of Babylon. "I heard a voice of much people in heaven saying, Alleluia! Salvation and glory and honor and power unto the Lord our God: for true and righteous are his judgments; for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come and his wife hath made herself ready." The taking away of the false woman, the one who professed to be the bride of the Lamb, which reigneth over the kings of the earth, and was in a sense becalled Catholic, seeing that the waters where she sitteth are peoples and multitudes and nations and tongues, gives opportunity at once for the manifestation of the true bride. It is not the overthrow of a false system to make room for a falser, but the overthrow of an earth-corrupting system that the true church of Christ may put on her beautiful garments, and the truth of God attain its proper ascendency.

There are a number of different aspects in which the Papal system may be regarded. It may be regarded as an imperial system, the Pope being the successor of the Cæsars, and governing the world from the city of the Cæsars, not indeed by military power, but by virtue of his extraordinary religious assumptions. The Pope may also be regarded as the sovereign of the States of the Church, latterly so sadly narrowed and circumscribed. The system may be regarded as it is manifested in the clergy, regular and secular, French in France, Austrian in Austria, Italian in Italy, Irish in Ireland. The system may be regarded as it exhibits itself in the various state alliances of Europe; the clergy of a particular country uniting themselves with the head of the state, to secure for themselves the support and protection of the state, and coerce the people into such deference for their teaching as may be. In all these aspects it is presented in prophecy; consequently there is more than once a change in the symbol, and the cursory reader might suppose that something entirely different was intended by the new symbol from what had gone before; by the woman sitting on the beast, for instance. But if we keep in mind the different aspects under which this marvellous system reveals itself, we shall see that this is not so. And then the language of prophecy guards itself. The woman is Babylon; and in her is found the blood of prophets and of saints and of all that were slain upon the earth; in xiii, the beast with seven heads and ten horns is represented as making war with the saints and overcoming them; power is given him over all kindreds and tongues and nations, just as to her; and the seven heads of the beast are explained in xvii as the seven mountains on which the city (seven-hilled Rome) sitteth.

For the sake of our correspondent we mention that we have not yet got through with the exposition of our views of this portion of prophecy.*

CHRIST'S VERITIES,

OR

THE "VERILY VERILY"S OF OUR LORD.—X.

"Verily, *I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha, in the day of judgment than for that city.*" Matt. x. 15.

As the responsibility shall be the judgment; and as the light is the responsibility. The people of Sodom had a law written in their own hearts, and knew well that they were transgressing it. Their responsibility was increased when Lot took up his residence among them. This preacher of righteousness testified strongly against their evil ways. They might refuse to listen to the still, small voice within; they might argue that if God really so hated their actions, he would not commit his testimony to a still, small voice that they could scarcely hear, or could easily refuse to hear; one little faint voice within the heart against a thousand voices without loudly proclaiming that God had given men liberty to do as they liked; and they might

* The quotation from the Douay Bible to show that 'the man of sin' cannot, because of the article, refer to the Papacy, has no force. The article no more limits it to a particular person, than our expression 'the Pope' necessarily is restricted to the Pope now reigning. The corresponding article is used with reference to the woman of Rev. xxii. In Daniel viii. 21, we read, 'And the rough goat is the King of Grecia; and the great horn that is between his eyes is the first king.' Here by the king of Grecia is meant a line of sovereigns; the first of them, Alexander, being immediately specified. Again in Daniel vii. 17 the four beasts are said to be kings; but in v. 23 they are said to be kingdoms. The ten kings and the one that rises after them (is of later origin) who subdues three kings, are doubtless kingdoms, lines of rulers rather than individuals. But the potentate or power with the triple crown, is manifestly the same who is spoken of in Rev. xiii and xvii.

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refer to the course of providence which suffered them to go on, not sending upon them such destruction as, if their ways were really so odious, might naturally be expected. But when Lot lifted up his voice in the cause of God's insulted majesty, and set forth in all fidelity the law of God, and assured the people of coming judgment, and when God, in some adequate way, bore testimony from heaven that Lot was indeed his truthful messenger, then their conscience recovered from the repression put upon it, and spoke out loudly and ominously of coming wrath. But they repented not. Instead of giving their chief attention to the testimony actually borne from heaven to the truth of Lot's words, they busied themselves rather in finding out evidence that Lot himself was not so irreproachable as he should be, and that they were accordingly under no great obligation to conform to his instructions. Then came destruction upon the guilty region, not merely for the sake of Sodom and Gomorrha, but in order to increase the responsibility of other cities and nations, by showing that the objection drawn from their temporary impunity, has no validity. That objection lured the Sodomites to their destruction, and they are set forth for an example, suffering the vengeance of eternal fire. If we look round the world we see enough in the way of temporal punishment to show that God does not overlook the sins of men, and to admonish in that the unjust are reserved unto the day of judgment to be punished. The judgment upon Sodom expresses not merely the divine wrath against the sins for which that place was conspicuous; but for this supperadded and crowning sin, that a servant of God dwelt for a while among them, holding out the word of life, and they rejected his words.

Twenty centuries, with their successive contributions to the revelation made of Himself by God to man, came and laid down their gifts and went, after Lot had ended his ministry, before Messiah came. He sends forth those who have heard him and been fitted by him, to preach his Gospel among men. With every one of them goes light such as the fathers had faintly dreamt of. The Sermon on the Mount with all its expositions of the length and breadth of God's law and all its testimony to His holiness and purity went with each of them; the Gospel of Christ's holy life and benignity and gracious works and words, went with them; Christ went with them in the word which told of him, in his promises and invitations and offers of eternal life.

The word of God which men hear is the word that shall judge them in the last day. It is what they reject that shall witness against them then. What they reject, what they refuse to be influenced by, is not much in their thoughts; it is excluded from their thoughts; if they think of the judgment day it is in connection with those expressions of the divine will that are not so much disregarded by them; and what they have most to dread is what they least dread.

The Jews of the present day, for instance, are chiefly occupied with sundry laws of the *Old* Testament and rabbinical traditions; what they dread is the punishment due to the transgression of those laws and traditions; how far are they from thinking that they are to be tried by a word which they put completely away from them, the word of Christ's Gospel! They trouble themselves about the condemnation due to a multitude of little things which are of no account whatever in comparison with the grand question, What reception have you accorded to Christ. And as it is with them so it is with all who hear his Gospel. The refusal to submit to this will place them in a worse category than the people of Sodom were placed in by their revolting sensuality.

Find the nation, find the age on which has been bestowed the largest measure of light, and you will find those on whom the heaviest judgment shall fall. Was ever an age more favored in this respect than ours is? If you insist that they who actually saw Christ, were more favored, your attention may be called to the fact that Christ's veil of human flesh screened him from the recognition of men; that the greatest evidence was furnished when he died and rose and ascended on high; that Christianity has created the capacity for becoming best acquainted with its claims; that the accumulated evidence of all past ages is with us. Never, surely, was there more light in the world than there is now; never was there greater responsibility.

"Whosoever shall not receive you nor hear your words, when ye depart out of that house or city, shake off the dust of your feet." Your visit and your reception have been noted in heaven. The missionary who in this year of grace 1869, tells the story of Christ to the heathen, is to bear in mind that the rejection of Christ's words is the sealing up of their fate. It must however be understood that Christ's very truth, in a form in which they can understand it, in simplicity and godly sincerity, is to be preached to them; and that they are to be furnished with such evidence as is proper to the Gospel and suited to affect their darkened minds. A part of this evidence is in the influence which the Gospel has over the lives of those that preach it; in their disinterestedness and freedom from worldly ends and sordid motives; in their life of faith; in their meekness and readiness to suffer; in their manifest love to men and desire for their welfare. See the instructions (v. 8-10) that introduce the words of our text. There is reference also to works of a supernatural character, fitted more than aught besides to impress the minds of carnal men and secure their attention to the Gospel thus accompanied. The modern missionary knows nothing of such evidence; and the absence of it is to a certain extent a counter-evidence against him. How does this affect *his* responsibility? These works no man, by virtue of any endowments of his own, through any mere force of will, ever could or ever can perform. It is God only that can perform them. Yet the command is addressed to the disciples: "Heal the sick, cleanse the lepers, raise the dead." The command was addressed to their faith. The servant of Christ does not now believe that Christ is willing to work such miracles through him; they cannot then be wrought. He is responsible to give those whom he addresses all the evidence he can; and it is possible that his want of faith may be the cause that less evidence is given than might be given. Perhaps more careful to give men such evidence as would be furnished by a more apostolic simplicity of life, self-denial and unworldliness, by faith in God for all that we ourselves need, by a more perfect conformity to Christ, by more of mutual love, by the power of its Spirit put forth on our own characters, God might bear testimony from heaven by such displays of his power as are best fitted to impress the minds of unconverted men.

We must bear in mind that the light is as the evidence; as this is obscured so is that. The apostles were commanded to tarry in Jerusalem until they were endued with power from on high. We have undertaken this great work of carrying the Gospel to the heathen; have we sufficiently felt the great need of being endued with power from on high? What if we should come together in prayer, and continue in prayer, until the Spirit should descend in power such as we have not known? This power would be first felt in ourselves, and would demonstrate its presence by convincing us of many sins that we have hitherto shut our eyes to or glossed over; by giving us victory after victory over the monsters, Selfishness and Unbelief; by uniting us in mutual love according to the prayer of Christ, 'As thou, Father, art in me and I in thee, that they also may be one in us, that the world may know that thou hast sent me.'

Notes from an Interleaved Bible.

Psalm lxxviii. 41. Limited the Holy One; believed in him when the enemy was not before them. So in these days many are willing to have faith in Christ's all-sufficiency when there is a visible abundance about them, in the midst of many friends and many means of grace.

45. These miracles were wrought not merely for the occasion, but to be an argument for faith 1000 years after.

49. Evil angels; angels of retribution.

56. The same kindness that had been shown in the miracles wrought for their deliverance was displayed in 'the testimonies' given them; but these they kept not; acting towards God as though he were at heart their enemy, luring them to trust in him by the miracles. His commandments are still grievous to multitudes who profess to be looking to Christ.

61. His strength: the tabernacle signified the presence of God, omnipotent to aid.

63. Fire consumed: their cities burned by the enemy. Judges xx. 40.

64. Deaths were so frequent that the customary mourning was discontinued.

lxxix. 1. The heathen would never have been suffered to defile the temple, if God's own people had not previously defiled it by their hypocritical worship. Their idolatries and transgressions had made their presence as defiling as that of a heathen man. Ps. xxiv. 3, 4.

9. The sins must be purged, before there can be deliverance from the enemy. God can only bear testimony to those who obey him.

10. God should have been known among the heathen by the uprightness and sanctity and fidelity of Israel. By his work in the hearts of his people rather than by a mere display of power in the way of making things pleasant for them.

11. Appointed to die; the sons of death, is the striking expression of the Hebrew.

lxxx. 4. How long? Probably, until they have sounded the depths of their own dependence, and depravity, and have, thus been fitted to estimate the value of deliverance. They must make acquaintance with the pit in which they are sunk, before they are delivered; then will they ever after flee the approaches to it.

7. Turn *us* again: the great difficulty was in them. It is a change in us that is needed, not in God. Turn us and we shall see thy face shining. His love is beaming in his word; but unbelief is an obscuring, cloud. 'Until the day-star arise in your hearts.' He turns us by revealing so much of his love as inspires hope.

10. Its boughs are the cedars of God. Probably our Lord had in mind this beautiful comparison when he spoke of himself as the true vine. The N. T. vine sends out her branches to all the ends of the earth, and *it is* in her that all the earth shall yield his increase.

15 and 17. There is a parallelism between the two verses. The Branch and the Son of Man are shown to be the same. But by the Branch is meant the vine. Referring perhaps in the first instance, to the representative one, the King; and beyond him (17) to the Messiah whom he repre-

sented. And in the first clauses,—vineyard is parallel to the Man of thy right hand.

18. Quicken us. We are not to wait for a spirit of prayer, but to pray for it.

19. We shall be saved. The Psalmist was thinking of temporal and national deliverance. But the inspiring Spirit had in view the glory of God shining in the face of Jesus Christ, shining into the hearts of believers.

Epitome of News.

SATURDAY, January 23, 1869.

—*Bombay Gazette*: "It is a fact worthy of notice that not a single candidate has presented himself for examination, for the Gilchrist scholarship, which enables the successful candidate to proceed to England, there to prosecute his studies. The result gives but little encouragement to philanthropic gentlemen to offer such boons to the young men of the city."

—Same: "The imports and exports of the Presidency, including Sind, for the month of September last are represented by these figures,—imports, Rs. 5,83,815-10-5; exports, Rs. 27,478-15-8. Of the amount collected on imports, Rs. 27,992-9-10 was taken at ports in Sind, and the remainder at the different other ports in the Presidency, principally of course at Bombay, where Rs. 5,55,683-1-1 was collected. The small amount taken at the other ports is remarkable. The smallest amount taken during the month at any port was at Tarapoor, where it was 8 annas 5 pies, while the exports were nil. The total amount of customs duties collected on imports at the ports of Alibaug, Broach, Caranjah, Carwar, Malwan, Matoonga, Rutnagherry, Surat, Tarapoor, Trombay, and Viziadroog for the month was Rs. 139-15-6. Of the exports, Rs. 17,607 was collected at Bombay and the ports just mentioned, in the proportion of Rs. 17,209-13-3, to Bombay, and Rs. 397,-10-4 to the minor ports. Rs. 9,171-8-1 was collected at ports in Sind. The largest item in the imports is piece-goods, which amounts to Rs. 14,673-5-9 in Sind, and Rs. 1,78,218-3-4 at Bombay and the minor ports."

—*Times of India*: "We learn that the two principal sections of the Goud Brahman community of Bombay were amalgamated on Thursday, the 21st instant, through the indefatigable exertions of our esteemed townsmen Dr. Bhau Daji, Mr. Narayen Vasudeojee, Mr. Rughoonath Narayan, Mr. Soonderrao Rughoonath, Mr. Bhowanishunker Runsord, Mr. Narayen Cruntna, and Mr. Narayen Bapshaw. The event was marked by a grand dinner party given on the same day in the compound of the Temple of Shree Thacoorjee Moorledhar, in the Palow Road."

MONDAY,—January 25.

—*Times of India*: "It will be remembered that the man Moosa who deserted Dr. Livingstone and reported that he had been killed, was handed over to the Sultan of Johanna for such punishment as might be deemed necessary. Having undergone eight months' imprisonment in irons at Johanna, he was, in November last, sent down to Zanzibar, to Dr. Kirk, H. M.'s Acting Consul there, for further punishment or liberation. Dr. Kirk, writing to the Bombay Government, states that, in reply, he informed King Abdulla's agent that His Highness had, by the punishment inflicted on Moosa, anticipated the wish of Her Majesty's Government, and that now it would be his duty to set Moosa free, but as one banished from his native land. Dr. Kirk assured the Sultan's envoy that Her Majesty's Government would receive with much satisfaction the assuaance of friendship shown by his having made an example of one who had caused so much grief and anxiety through his cowardly flight and base lies. He set the prisoner Moosa at liberty, but cautioned him not to return to Johanna without the Sultan's permission."

—The *Pioneer* states that on one day last week 5,000 maunds of grain were despatched by railway from Oudh to Agra, *en route* to Ajmere. Five thousand maunds of grain (measured by *weight*) will fill twenty five wagons—a full train. Five thousand maunds of grain will feed 200,000 people at 2lbs. of food each for one day. These simple figures remind us of the great value of railways, and at the same time of how great a work the feeding of a population is.

—The *Friend of India* states that the Shah of Persia has made proposals to the Government of India, to lend him Indian officers to reorganise his army.

—*Englishman*: "We hear from Nowgong that the earthquake was felt about half past five, and that the shocks recurred at intervals of about half an hour through the nights of the 10th and 11th instant. All the buildings in the station including the treasury, jail, and public offices have been more or less injured. Here also the undulatory character of the movement was distinctly visible. The sick were removed into the lock-up as a temporary measure, the jail having been rendered insecure.

"At Munnipoor the earthquake was felt about 5 P. M. on the afternoon of the 10th instant. The shocks were most disastrous, all the pucka buildings in the station have been either destroyed or greatly injured. The residence of the Political Agent is a perfect wreck. Here, as in Cachar, the earth yawned in wide chasms in several places, especially along the banks of the principal branch of the river; volcanoes of water were ejected from the fissures thus formed. The direction of the undulatory movement appeared to be nearly North and South. There were several distinct shocks, the principal of which lasted for a minute and a half.

"Letters from Debrooghur state that the earthquake was felt there at 4-58 P. M., on Sunday, 10th instant. There was a second shock at 5-10 P. M., and a third at 7-2 P. M. Both these were slighter then the first. During the night there were two more shocks, but the time was not observed. On the morning of 11th instant three distinct shocks were noted at 5-15, 5-25, and 5-38 A. M. Our correspondent states that there were in his house three clocks, two standing S. W. and N. E., and one N. W. and S. E. All three clocks were stopped by the first shock. Two standing in different positions were stopped by the second shock, but after this they remained unaffected. The position of Debrooghur is 27° 30' N. Lat., and 95° E. long. The time given is the Debrooghur mean time, corrected by the sun at noon of the 18th instant. The barometer remained unaffected, but the thermometer was unusually high for the time of year. For about an hour before the earthquake, the air was very sultry and oppressive. These observations seem to have been carefully made, and will doubtless prove valuable to the Meteorological reporter, should he endeavour to gather into a report all that is known of this great disturbance.

"At Galaghat the day had been cloudy with a cool breeze from the North. This died away about 4 P. M., and a redish haze was then noticed. About 5 o'clock a low rumbling sound was heard in the direction of the Naga hills, due south of the station. This increased in strength and violence so rapidly, that whilst conjecture was busy as to its cause, the earthquake was upon the station. The first shock lasted about a minute and a half, and was so violent, that it was only with difficulty our correspondent kept his seat. A glass of water standig on a small table discharged about half its contents. Two shocks succeeded the first at intervals of two and three minutes, and a fourth after about half an hour had elapsed. During the first shock the cattle manifested the greatest terror, and the natives threw themselves on the ground calling, in their fright and horror, on the names of their deities. Shortly after the shocks had passed, a great wave, a foot and a half deep, swept down the river, destroying in its course many boats. Our correspondent adds that during a residence of some years in Assam he has felt several shocks of earthquake. They all proceed in the direction North and South, and all arise, apparently, in the Naga hills.

"Further intelligence has reached us from Cachar. The shocks threw down several trees, and rent the ground in all directions. The bungalows and houses in the various tea estates suffered heavily, having been in nearly every case overthrown."

TUESDAY,—January 26.

—*Times of India*: "The new Mission Church at Girgaum, of which the Rev. T. K. Weatherhead, of the 'Society for the Propagation of the Gospel in Foreign Parts' is the pastor, and has been the chief promoter, was opened for public worship on Sunday, the 10th instant. It adds one more to the small number of good churches in Bombay, and is entitled on architectural grounds to take a first place, for though unpretending in size, and moderate in cost, it possesses a completeness, and unity of conception and execution that can be claimed by no other."

—Same: "The subjoined table has been forwarded to Government by Dr. J. B. Lyon, the Government Chemical Analyser, showing the results of the summary analysis of Vehar water drawn from the supply pipe in the Laboratory of the Grant Medical College on the 1st instant:—

	Grains per gallon.
Total solid matter	7·00
Loss by ignition, volatile matter	·63
Organic matter (estimated from the quantity of oxygen required for its oxidation.)	·52
Earthy salts (estimated as Carbonate of Lime)	4·27
Chlorine	·72

No Nitrates or Sulphates."

—*Friend of India*: "Professor Halford, Melbourne, continues to be as active in experimenting with snake poison as Dr. Fayrer in Calcutta. The result of his investigation points to ammonia as a successful antidote, and he has, moreover, shown how undiluted ammonia can be introduced with impunity into the patient's veins. Another physician tried this remedy on a patient who had been bitten and with perfect success. Subsequently Professor Halford himself performed the experiment with the same favourable result. A practitioner writes to the *Indian Daily News* corroborating Professor Halford's views. The experiment was tried on a native woman at Barranagore. She was bitten in the afternoon, and in the evening the part bitten above the ankle-joint exteriorly, of the right leg—had been cauterised with strong Sulphuric Acid and Liquor Ammoniæ Fort, a little diluted, administered. She was under stupor and coma with locked jaws. A drachm or two brought her round, and the next morning she was reported all right."

—*Central India Times*: "Mr. Fryer, Assistant Superintendent Geological Survey of India, passed through the station a few days ago *en route* to the Chanda coal-fields. This gentleman has been specially deputed by Government to examine the extent of the mines, the nature and quality of the coal and the facilities or difficulties which may occur in transporting it to the nearest spot traversed by the railway. We believe that should it be found that the coal answers the expectations formed of it, the Government contemplate opening a branch railway or tramway from the most approved of the mines to the nearest place on the main line."

—*Friend of India*: "The Madras Church Union, a sort of religious freemason lodge on ritualistic principles, has fallen under the ban of the Archdeacon, who has not only declined to preach for the Society, but also to allow its claims to be urged from the cathedral pulpit. Its members are accordingly giving themselves all the airs of martyrs. The Union calls upon its friends to attend communion at the Cathedal on Sexagesima Sunday and 'at such Holy Communion to make a special commemoration in prayer for this Union in order that all its intentions, objects and operations may ever be prevented by God's gracious favour, and furthered by His continual help.' The first half of the petition appears to have been already answered by the intervention of the Archdeacon."

—Mr. Mackonochie is forbidden to kneel at the consecration prayer; Wilfrid, in the *Times of India*, discovers a striking analogy between his position and that of Daniel who was forbidden to pray to any but the king; and is quite sure that the modern Daniel will imitate his prototype. The following is rather amusing:

"At any rate the Eucharistic Vestments are safe (though for that matter their legality has never been disputed) as they are one and all mentioned by name in the book which the Council admit to be the only authority on such matters, but seats of every description, Organs, Altar Rails, Hassocks, Cushions, Scarves, Bands, Lights of every kind, *cum multis aliis*, are all destroyed at one fell swoop. But the gem of the whole is that the rubrics of the present prayer book are to be the guide in all matters of ritual and ceremonial. Fancy having to kneel all through the Epistle, and to stand during the Sermon, be it the Ritualistic 10 minutes or the Evangelical three quarters of an hour. Indeed unless we squat on our haunches, *a la* native, we cannot sit down from beginning to end of the service, for 'Seats' not being mentioned in the 1st prayer book of K. Edward VI. must, as I have already mentioned, be dispensed with."

WEDNESDAY,—JANUARY 27.

—A dreadful accident occurred, at the Reversing Station on the G. I. P. Railway, to the through train from Sholapore, which left Poona at 11 o'clock on Monday night, resulting in death to 15 passengers and serious injury to 36 others.

—"We are glad," says 'Our Paper' (of Kurrachee), "to give prominent notice to a general order by the Commander-in-Chief, authorizing that military officers traveling by railway, even though on private business, should occupy first class carriages, paying only second rate fares. This is a step in the right direction."

—*Bombay Gazette*: "The total quantity of cotton exported from Bombay to foreign external ports and foreign Indian ports in December was 28,445¼ candies (2,23,00,936 lbs.), the value being Rs. 73,58,438

—*Poona Observer*: "We are glad to see that our City market is being supplied with wheat from His Highness the Nizam's territories. Between Friday and Sunday last, about four hundred pack bullocks laden with wheat arrived from a place called 'Jogies Amba.' This is no doubt attributable to the removal of the Transit duties on grain imported from the Hyderabad territories."

—*Madras Times*: "The *Indian Medical Gazette* understands that a great impetus is about to be given to the development of the native medicines of India. It is not, perhaps, generally known that a large proportion of those already in use in our European and native hospitals in Bengal are the products of this country. They are procured from the bazars, and afterwards prepared for use in the laboratories of the depot in Calcutta, the provincial depots being supplied from this source. It has been shown that these indigenous substitutes for their European congeners are quite equal in efficacy to, whilst they are much cheaper than, those costly importations."—

—*Overland Mail, January 1st*:—"The House of Commons met on December 29, and adjourned to February 16.

Severe gales have resulted in loss of life and great destruction of of property at sea and on land.

There will in all probability be a Conference at Paris, to discuss the Eastern Question. The Great Powers agree to limit the discussion to the Turkish ultimatum.

The Greek Government has issued a proclamation seeking the support of the nation.

The Turkish army in Thessaly is about to be raised to 50,000 men.

The Cretan insurgents have been victorious in three engagements in Candia.

The position of affairs in Spain remains unaltered.

Another agrarian murder has taken place in the South of Ireland; Mr. G. C. Baker, a magistrate, is the victim.

The Queen has spent Christmas at Osborne. Sir Edwin Landseer, Earl Granville, Mr. Cardwell, and Mr. Bright have been among the visitors at Court.

The fourth report of General Eyre's Committee on the Equipment of the Army has been issued.

A steamer, with petroleum, came into collision with another steamer on the Ohio; seventy lives were lost.

Deaths in London in the past week were 333 less than the usual average.

An explosion has occurred at Heydock colliery, near Wigan; twenty-two lives have been lost.

A Treasury Minute on bankruptcy and insolvency in the Civil Service has been issued.

The notice to reduce, from this date, the interest on Four per Cent. East India Bonds to three per cent, has been cancelled; the interest continues to be four per cent.

The failure of W. Brunner and Co. is announced.

It is now generally believed that the project of a Conference, to meet in Paris with as little delay as possible, is accepted by the Powers that were parties to the Treaty of 1856, and that the representatives of these Powers will confine themselves to examining into differences between Turkey and Greece, as set forth in the Turkish ultimatum. As the negotiations hitherto relate to the grievances alleged by the Porte against the Greek Government, and on which there can hardly be two opinions, it is probable that if the Conference meets it will get through its business in a very short time. A Paris journal states that Greece will have only a consultative voice in the Conference, and that the idea of the Conference belongs entirely to M. de Bismark, 'who anticipated Prince Gortschakoff only by twenty-four hours.'"

The Central Commiteee at Athens has published an appeal to the Greek people, exhorting them, as descendants of the victors of Marathon and Thermopylæ, to have no fear of the 'infidel,' whose 60,000 soldiers have been unable to cope with a handful of Greeks in Crete, and whose whole fleet has been kept in check, says the proclamation, by a single Greek ship. They have only to be heroes like their ancestors or their brethren in Crete, and the holy banner of Greece will wave again over the 'profane cupola of St. Sophia.'"

President Johnson has celebrated his last Christmas-day at the White House by issuing a proclamation, in which he pardons, and restores to all their constitutional rights, privileges, and immunities, all Confederates heretofore unpardoned, including Jefferson Davis, General Lee, General Breckenridge, Mr. Benjamin, Mr. Mason, and Mr. Slidell. The Philadelphia correspondent of the *Times* telegraphs the opinion that Congress will probably not recognise this, but that it will relieve those named from legal penalties.

The reports of bribery in connection with the purchase of Alaska from the Russian Government have caused some excitement in the United States. The allegations are that a portion of the purchase-money was used to pay certain newspapers to get up a 'public sentiment' in favour of the purchase. The House has appointed a committee of investigation, by whom several witnesses have already been examined.

The United States Congress has passed a bill allowing women in government employ the same pay as men for the same work.

One of the most terrible calamities which ever occurred on Western waters happened on December 4, near Warsaw, about sixty-five miles from Cincinnati. The *United States*, of the Louisville mail line, struck the *America* upon her bow, and in a moment almost both vessels were the scene of death in its most appalling shape. Both boats were heavily laden, and crowded by passengersof both sexes and all ages. A part of the cargo of the *United States* consisted of petroleum, ranged in barrels upon the deck, and immediately after the collision the coals from the furnace reached the oil, and the vessel was enveloped in flames. The *America* drifted, or was driven, to the bank, and a lady sprang from the upper deck and clung to the branch of a tree; her daughter followed, and reached the same branch; their united weight breaking it, they both fell back into the water, but again climbed upon the land. But, from the *United States* to the opposite bank, the scene was more terrible, the escapes fewer. For 200 yards the water was on fire, and in that fiery deluge were women and children shrieking in the horrors of the last agony.

The Pope has addressed a Brief to Monsignor Le Courtier, Bishop of Montpellier. In it Pius IX. congratulates that prelate on having raised his voice "to point out the fresh snares laid against the righteous education of girls." In vain, to reassure the confidence of the Bishops, are they told that in the classes recently established the professors have already followed a wise and prudent method for several months; in vain are they shown the protection afforded to the new system of teaching by "a very pious Princess." Those guarantees, says the writer of the Brief, do not in any way diminish "the vice of an institution which is preparing for society, not good mothers of families, but women puffed up with a vain and empty science," and do not in any way remove the perfidious ability with which religious education is depreciated, in such a manner that error is looked on as a condition not inferior to truth. "Every one must deplore," adds the Brief, "that to the means hitherto employed to corrupt the minds of young men are now joined institutions of a nature to pervert the faith of young people of the other sex." The Bishop of Montpellier is in consequence exhorted to oppose with all his might, and with the aid of his venerable brethren, and all sincerely pious men, "an evil so great, that it menaces at the same time religion, the family, and the country.

The Archbishop of Canterbury has published the following letter, which he addressed to Mr. Mackonochie respecting the recent Privy Council judgment:—

'My dear Mr. Mackonochie,—I have received from the Privy Council Office a copy of the judgment which has now with authority explained the law on the various points of ritual observance in the service at St. Alban's, Holborn, respecting which there has been so much contention.

I expect that this will be the last day of my tenure of the see of London, otherwise I should have invited you, at a personal interview, to arrange with me what is the best mode of giving effect to such changes in your service as will at once bring it into conformity with the simplicity enjoined by the Rubric, and at the same time be the least distasteful to a congregation like yours, which has become accustomed to a form of worship more ornate than it is now ascertained the law of the Church has sanctioned.

'Probably before you receive formal notification of what is now required of you through the proper officers of the Bishop's or Archbishop's Court I shall have ceased to be your diocesan. But I will take upon myself, as my last act in that capacity, to advise you and all others of the London clergy who may now feel themselves placed in a difficulty by their having conscientiously, though I believe unwisely, thought it their duty hitherto to act against the advice and judgment, I believe I may say, of all the bishops, in introducing novelties of worship, to do now what I am sure all true Church principles must suggest—viz., to take counsel with those directly set over them in the Lord as to the mode in which their services are henceforward to be conducted, in conformity with the ascertained law of the Church.

'Some weeks must elapse before my successor has entered fully on the duties of his office, but I can have no doubt he will be ready to give you his best advice at once, and to approach the subject of your present difficulties with that same appreciation of your devotedness and zeal which I have ever myself entertained.'

Yesterday afternoon a very large meeting of clergy and laity who sympathise with the Ritualistic movement in the Church of England was held at the Freemansons' Tavern, for the purpose of considering what measures should be adopted in consequence of the recent judgment of the Judicial Committee of the Privy Council in the case of "Martin *v.* Mackonochie." There is said to have been much difference of opinion among those who took part in the proceedings; but nothing authoritative has transpired, as the meeting was held to be "private," and representatives of the press were excluded.

The departure of the old and the advent of the new year was celebrated at many of the churches and chapels in London The Wesleyans take the lead in these observances with their watch-nights. Amongst the Congregationalists or independents there was not such a general observance of the custom; still, in many of the chapels there were very hearty services. A very large number of the Evangelical clergy of the Established Church had midnight services, especially in Marylebone, St. Pancras, and Islington. There was, perhaps, a still larger proportion on the Surrey side of the Thames. Amongst the Ritualists there were not many night services.

The cry of distress is again being heard in East London, where poverty and sickness are rapidly crushing the energies and hopes of the unemployed labouring classes, and reducing them to a state of helpless despair. It is true that in Poplar and some other parishes the number of those in receipt of out-door relief exhibits a marked diminution; but this decrease is only on the exceptionally high figures of last year, and may at any moment be replaced by a vast increase—so extremely precarious is the present condition of large masses of the poorer East-end population. In fact, nothing but the continued mildness of the weather, so unusual at this season of the year, has hitherto prevented East London from becoming the scene of an unprecedented amount of pauperism, almost beyond the means of boards of guardians and relief committees to grapple with effectually.

Mr. Monchat, who has been experimenting on the utilisation of the solar heat, last week sent in a paper on this subject to the Academy of Sciences. He states that, according to his experiments, upwards of three-sixths of the solar heat might be gathered at a small cost. At Paris, a surface of one square metre normally exposed to the rays of the sun receives, on an average, at any time of the year on a fine day, ten units caloric per minute. Such a quantity of heat would make a litre of water at freezing-point boil in ten minutes, and is equivalent to the theoretical action of a one-horse power. He further states that he had proved the possibility of keeping hot-air machines agoing by means of solar rays, and had succeeded in making a few litres of water boil by exposure to the same agent; and

in June, 1866, he had made a small steam-engine work by converting water into vapour with the assistance of a reflector one metre square.

The revenue returns for the year as well as for the quarter were issued last evening. During the past three months the national revenue has amounted to 19,079,095*l.*, a net increase of 1,553,115*l.* over the figures of the corresponding period of last year. The revenue for the year has been 71,860,677*l.*, or 3,197,161*l.* more than was returned in 1867. The increase has been shown in the receipts from excise, property tax, crown lands, and miscellaneous; while under the headings of customs, stamps, taxes, and post-office, there is a falling off. The increase in the returns from income-tax alone throughout the year was 3,148,000l.

The Canadian newspapers comment with severity upon the recent "lynching" in Indiana of the prisoners obtained from Canada under the Extradition Treaty. They demand that the Canadian Government shall claim from the United States the most earnest efforts for the detention and punishment of the persons concerned in the outrage. Fears are generally expressed that this "lynching" business will seriously embarrass the negotiations now pending with England on the Alabama question

THURSDAY,—January 28.

—*Times of India*: "The *Kate Darton*, from Liverpool to Bombay with a cargo of coals, was burnt in September last off the Cape. The captain and 12 men reached St. Helena in a boat, on October 15; the chief mate and six others had not been heard of. Hopes were, however, entertained of their having been picked up, or reaching St. Helena."

—Same: "It appears from a report which has been forwarded for the information of Government by Mr. G. F. Sheppard, the acting Collector of Khandeish, that a shock of an earthquake was felt on the 7th inst. at petta Zawul, talooka Sowda. The sound which accompained the earthquake is described to have been like that of a railway train very close at hand. The shock lasted only for a second. No damage was done to life or property."

—Same: "Savings Banks on the other side of India flourish exceedingly. The Mussoorie Savings Bank, Limited, has declared a dividend at the rate of 14 per cent. per annum for the past half-year; and the Agra Savings Bank, one of 15 per cent., carring a considerable balance to the reserve."

—*Bombay Gazette*: "We observe the following interesting paragraph in the home papers:—

'"The directors of the Peninsular and Oriental Company have issued a series of amended tariffs for the conveyance of merchandise, treasure, and parcels, involving a considerable reduction in the rates of freight by the company's steamers to India, China, Australia, &c. From the 1st January the minimum charge for a small package not exceeding 2 lbs. in weight will be as follows:—To Suez, Aden, and Bombay, 4s; Ceylon, Madras, Calcutta, and Australia, 5s; Hong Kong, 6s; Shanghai, 7s. 6d; Japan, 8s. The further charges for Australian parcels will be up to 4 lbs, 6s; 6 lbs. 7s; 8 lbs, 8s; 10 lbs, 9s; 12lbs, 10; and for each additional 2 lbs, 1s."

—*Bombay Gazette*: "The next mail steamer from Suez will, it is expected, bring Dr. Douglas, the new Bishop of Bombay, with Mrs. and Miss. Douglas, and also the Rev. Mr. and Mrs. Johnstone, the Rev. Mr. and Mrs. Kirk, and the Rev. M. A. Sherring. One is reminded of the answer the engineer of one of the P. and O. ships gave to Dr. Norman Macleod in the course of a passage to Alexandria, when the latter asked him the reason of some accident to the machinery—'You see, we never had so many ministers on board before!' We earnestly hope no accident will befal the 'Columbian.' In regard to the new Bishop we read in one of the home papers—'The consecration of the Very Rev. Henry Douglas (late Dean of Cape Town) to the Bishopric of Bombay, vacant by the resignation of Dr. Harding, will take place at the Chapel Royal, Whitehall, on Sunday, January 3. It is necessary that the Archbishop of Canterbury should officiate at the consecration of any Bishop for India; and as the confirmation of Dr Tait as the successor of Archbishop Longley, took place on Dec. 30, the earliest possible date has been fixed. The new bishop will proceed to his diocese by the next mail steamer."

—"On Christmas Eve, during a midnight celebration in high ritualistic style at St. James's, Brighton, a gentleman got excited, and cried out—'It's perfect bosh, I say; perfect rubbish.' The vergers at once rushed to put him out, when he exclaimed—'I expected this; I am not afraid to repeat my words; it is all perfect rubbish; leave me alone, I will go away without help.' The vergers again attempted to take hold of him, when he again said—'It is perfect rubbish; I came here to worship God according to the tenets of the Church of England, not of the Church of Rome! This is all mockery and rubbish, Mr. Purchas.' He was then expelled, and the service was resumed."

—"General Grant was entertained on the 8th by the Union League Club of New York. In reply to the toast of his health he said—

'Gentlemen of the Union League,—It is with extreme regret that I find myself unable to respond in appropriate language to the warmth of feeling with which this toast has been received. You all know how unaccustomed I am to public speaking, how undesirable a talent I think it is to possess, how little good it generally does, and how desirous I am to see more of our public men follow the good example which I believe, in this particular if in no other, I have set them. I must express my acknowledgments to the Union League of this city, as well as to the Union Leagues of other cities, for the great benefits they conferred upon the Goverment during the rebellion through which we have passed of late years. I wish to acknowledge their liberality toward myself and toward the soldiers serving against the rebellion, and to thank them for it.'

"General Grant's speech was followed with uproarious applause, which continued for several minutes. One of the company then proposed three cheers for the great reformer in public speaking."

FRIDAY,—January 22.

—*Times of India*: "Professor De Morgan, of the London University and author of the 'Formal Logic' and 'Differential Calculus,' has become a believer in spirit-rapping and table-turning! The delusion is a laughable one in the great castigator of clerical credulity and religious follies. There is nothing after all so credulous as scepticism. De Morgan follows such eminent people as William Howitt, Robert Dale Owen and other literary people in the same delusion."

—Same: "We observe it stated that an English Company has received a concession from the Persian Government, conveying to them the sole right of making railways in Persia for the next twenty years."

—Deaths last week 333. By Cholera, 20.

—*Bombay Gazette*: "In his letter to *The Times*, Dr. Pusey acquiesces in the judgment of Lord Cairns because, being only an exposition of the law, 'it does not affect the consciences of Churchmen in itself.' Deprived of the use of lighted candles, and incense, and genuflections, the Puseyite brethren, he thought, would discover and adopt new modes of showing their belief in 'the Real Objective Presence;' and he intimated that the end sought could be accomplished without direct violation of the judgment. Reading this we felt little doubt that Mr. Mackonochie and his fellows would all surrender, at least in form, and bring down their theatrical observances to the level of what is allowed. The brethren of the new old lights are not yet prepared to create a violent schism in the Church by rushing out of its broad and tolerant limits, and striving to found a kind of Romanism, bastard alike in doctrine and ceremonial. They are not prepared to give up the manifest advantage of figuring as members of the Church of England, for the palpable disadvantages of being a dissenting sect halting half way to Rome.

"We never expected to see a schism for the sake of mere ceremonials and symbolical prettinesses, singularly pleasing to the young and fantastic. Men will hardly now-a-days risk social status for lighted candles and steaming censers and contortions of the limbs. They might fight or suffer for a doctrine, but doctrines are now rarely made grounds for prosecutions.

"Puseyism and Ritualism are retrogressions, involving a return to superstitious uses refined, it may be, and artistic, but still superstitious; and involving what is still worse—what, perhaps is the worst evil that can curse humanity—priestly supremacy.

"Of that we have as little fear as of the predominance of Ritualism. To the latter Lord Cairns as spokesman for the Judicial Committee of the Privy Council, has given a mortal blow. His judgment is marked by strength, grasp, moderation and unfaltering firmness; and it will stand out in bold relief among the best and soundest expositions of the law. It will not kill Ritualism—follies of that kind are long-lived—but it will restrain the growing tendency towards that fatal limbo, and time will do the rest."

—Same: "A petition numerously signed has been addressed to H. E. the Governor in favour of establishing a Marine Hospital at Bombay."

TELEGRAPHIC NEWS.

London, Jan. 10th (Via Alexandria.)—A severe earthquake was felt in Mexico on the 20th ultimo. The damage done is reported very considerable.—Advices from Cuba report that the insurgents have proclaimed the emancipation of the slaves.—The *North German Gazette* hints that a rupture may be expected between Austria and Prussia, should Count Von Beust continue his present attitude.—The French Government has appointed Ministers at the Courts of Dresden and Stuttgart.—Valooritis has been nominated Minister of Finance at Athens.—The *Moniteur* of yesterday asserted that Russia was preparing its armaments.—M. Auvray has been elected Deputy for the Department of "La Manche."—A report is current that David Pacha is successfully negotiating, at Vienna, a Railway Loan of 800 million francs.—It is rumoured that Turkey intends issuing a loan of 5 millions.

Jan. 19th.—The London papers of to-day eulogise France, and the peaceful character of the Emperor's speech yesterday.—The latest telegrams received from Spain, state the elections for the Cortes have terminated in a large Monarchical majority.—Sir H. Stracey, the recently elected Member for Norwich, has been unseated for bribery.—Mr. Baxter, the Secretary of the Admiralty, has issued a circular, urging rigid economy in every branch of the Navy.—The Liquidators of Overend Gurney & Co. have filed a Bill in the Court of Chancery against the Directors, with a view to make them personally responsible.

21st.—It is generally believed that the result of the Conference will be the preservation of peace in Europe.—North Germany is now negotiating with Bavaria and Wurtemberg to enable her subjects to serve mutually in either army.—The Governorship of the Greenwich Hospital has been abolished, and economies are to take place in every department.—A Privy Council order prohibiting the use of altar lights has been promulgated.—The majority of the ritualists have resolved to obey the order.—The Declaration of the Conference has been signed. It has been decided to forward it to Athens through an intermediary President, (sic) and to await the reply of the Government before definitely closing the deliberations.

22nd.—The Duke of Brabant, the Prince Royal of Belgium, is dead.—The Bombay mail of the 9th January reached Suez to-day.

23rd.—Spain is negotiating with America for the sale of the island of Cuba to that Government.—Wurtemberg and Bavaria deny that negotiations have taken place with North Germany for a mutual military service.

25th: The *Delta* from Southampton takes £95,000 in specie for Bombay.

*** This telegram reached Bombay in six hours

26th.—Mr. Onslow has been declared duly elected for Guilford.—The Dumfries-shire petition has been withdrawn.—Sir R. Glass has been unseated for Bewdley.—Mr. R. Green Price has relinquished his seat for Radnor in favour of Lord Hartington, who had failed to obtain a seat at the general election.—The Rev. Mr. Mackonochie, of St. Alban's, Holborn, has obeyed the Privy Council judgment regarding the Rubric.—Mr. Burlinghame, the Chinese Ambassador, was received at the Tuileries yesterday.—Some diplomatic correspondence is now being published, wherein it is stated that France wishes to withdraw her troops from Rome, but is prevented from doing so by a continuance of hostile projects against the Pope.—A circular letter has been issued by the Porte, expressing the satisfaction of that Government at the result of the Conference, and announcing its willingness to waive the fulfilment of the five points of ultimatum.—The Civil Governor of Burgos (Spain) was assassinated yesterday while making an inventory in the Cathedral of that city.—The Spanish Government has denied the truth of the reported nego-

tiation for the sale of the island of Cuba, and has declared that it will never agree to a proposal for its purchase.

27th.—The Directors of Overend, Gurney, and Co. have been committed for trial. Bail has been accepted.—Latest telegrams from Spain state that the assassination of the Civil Governor of Burgos was the act of a Priest.—At stage of siege has been proclaimed. A great demonstration has taken place before the residence of the Nuncio at Madrid, and the papal arms have since been burnt.—The provisional Government has declared that the ecclesiastical archives, libraries and art treasuries are national property.—The Italian Chambers have approved the conduct of the Ministry.—A letter from Earl Russell has been published, advocating the partial endowment of other Churches. Earl Russell also favours the appropriation of Church property for the improvement of land.—The Woolwich Dockyard will be closed in October next.—The name of Mr. Earnest Jones appears in the obituary of the week.—The s. s. *Baroda*, with the Outward Indian Mails, left Suez for Bombay on the 26th instant 9 P.M. (2 days and 3 hours after contract time.)

Paris, Jan. 18th.—The Emperor Napoleon in his Speech at the opening of the Legislative Chambers to-day, said that the re-organisation of the Army, Law, and the supplies granted by the Chambers, had contributed to strengthen confidence in the country.—France, His Majesty said, was now in a position to face all eventualities, her army and navy being strongly constituted on a peace footing. Although the effective strength was not greater than under the old system, yet her armaments had improved, her arsenals and magazines were filled, her reserves drilled, her fleet had been reconstructed, and her fortresses were now in a state calculated to give power to the French nation. It was indispensable to her development that one constant aim should be attained in her military resources, viz., to place the country in a position to proclaim her desire to maintain peace without the possibilty of being accused of weakness. Her relations with Foreign Powers, the Emperor continued, were most amicable. The Conference which had recently assembled, had been convened to prevent another conflict in the East, and the Plenipotentiaries of the Powers had succeeded in agreeing on an arrangement of the differences which had existed between Turkey and Greece.—In conclusion, His Majesty expressed his belief that the French nation approving, would sanction his policy, and that it did not desire a revolution. It was his wish to place the destinies of France in intimate alliance with the European Powers and Liberty.

Pera, 20th.—The Porte has definitely accepted the Declaration of the Conference.

Calcutta, 23rd.—Government have received a telegram from the Lieutenant Governor of the Punjab announcing the arrival at Dour (? Valley of Dour) of Mahomed Azim Khan, the ex-Ameer of Afghanistan, and Sirdar Abdool Rahman Khan, attended by two hundred sowars, and asking for an asylum in British territory. The Viceroy has intimated the willingness of Government to receive and support them, conditionally, on their residing at a distance from the frontier and abstaining from political intrigues.

Galle, Jan. 26th.—The steamer *Travancore*, with the China mails, has arrived. She left Hongkong on the 12th, Singapore on the 19th, and Penang on the 21st January.—An official notification has been sent by the Japanese Government to foreign representatives announcing that Yedo and Neegato were to be opened for foreign trade on 1st January.—Hakodate is still in possession of Tokugana.—Squadron on the march to rebuke it.—Yedo is perfectly quiet.—The city of Chow-Chow-fu has been opened to foreigners.

Constantinople, 24th.—Admiral Hobart Pasha with the Turkish squadron has left Syra for Crete, the King of Greece having given his assurances that the steamer *Enosis* shall not leave pending the decision of the tribunal.—The Viceroy of Egypt has placed 50,000 men at the diposal of the Sultan.

Miscellany.

—The *Free Church Monthly Record* publishes this, from the Rev. Dr. Murray Mitchell's pen: "Certainly there is in Calcutta a great amount of intellectual life. Meetings, discussions, *conversazioni*, lectures, are perfectly endless, and the natives seem never to tire of them. Then the philosophical and religious discussions which are carried on in Britain are carefully watched by many of the more advanced natives; and a missionary here feels—even more than a minister at home—the necessity of being thoroughhly read up on all the great questions of the day. Of course, any argument that obtains celebrity at home is speedily reproduced in India, if it be hostile to the gospel. Not only so, but that denial of the supernatural, which is characteristic of many of the scientific men in Europe, is influencing not a few of the leading minds around us here. One would fain have hoped that a race which has been, through its entire history, so deeply *religious* as the Hindus, might have escaped this appalling form of unbelief; but I fear the hope is delusive. There is at present a large influx of the philosophy of Comte; and our students are infected with it—I mean, the most advanced of their number—through their intercourse with the young men attending the Government colleges. One of our fourth-year students the other day brought me J. S Mill's work on 'Auguste Comte and Positivism,' and said, 'Some of us have been studying this book—we respectfully beg that you will give us your opinion on the whole subject' These thoughts—whatever may be their value—must, of course, be given; but I mention this simply to let you see the state of Calcutta mind, and the manifold battle which the gospel has to fight in this land.

"And let the champions of the truth at home—the defenders of true philosophy as well as of true religion—recollect that their labours tell in India quite as much as in Europe. The question has more than once occurred to me, whether some of our Christian philosophers and men of science in Britain might not be pressed to write specially for India; but on the whole, it may not be needful, inasmuch as the work they do in counteracting infidelity in the West can be at once made available in the East. One of the noblest of such champions has lately been called home—I refer to Sir David Brewster; and infinitely valuable and precious to us in this place will be the account of his last days and words, even as imperfectly given in the public prints. In our dealings with educated natives, the example of a Faraday or a Brewster—at once an illustrious man of science and a simple follower of the Son of God—seems to impress far beyond argument."

—Restrictions on the Corn-Brandy trade in Russia: 'The Russian government has decided on a step which may almost be called 'the second emancipation.' Apparently the complaints which have been continually uttered, for some time back, respecting the increasing prevalence of intoxication in the capital, the inconvenience and disorders occasioned by the presence of so many taverns and liquor-stores in the great public thoroughfares, &c., have had their due effect; and the result has been the framing of a new series of regulations with regard to the sale of vodka (corn-brandy), which are virtually tantamount to its almost complete suppression in the metropolis. Whether these regulations will be finally carried out in all their stringency we may reasonably take leave to doubt; but it appears sufficiently certain that they will be adhered to so far as to produce the most important modification in the existing liquor traffic. The new enactments, as at present made public, are four in number, viz:—

1. That the price of corn-brandy shall, after the new year, be increased to three times its present scale.

2. That no tavern or liquor-store shall be allowed to remain open for the purposes of trade in any of the main thoroughfares of the capital.

3. That every tavern at present existing, and every house in which liquor is sold, together with bread and dried fish (the usual ingredients of a Russian 'zakouska' or lunch), shall be considered as an inn, and obliged to pay the customary hotel due of 500 roubles per annum (equivalent to about £70 English).

4. That no tavern or liquor-store shall be allowed to remain open for purposes of trade within 40 sâjens (240 English feet) of any government office.

Stringent as all these ordinances appear, the sting of the entire code unquestionably lies in the final clause. Any one who has visited St. Petersburg, and marvelled at the apparently endless succession of huge painted government buildings which crop up at every turn, like political exotics, will be able to appreciate in all its fulness the weeping significance of the fourth regulation, which is, indeed, very much like the prohibition of beershops in London within a hundred yards of any street corner. And, moreover, it must not be forgotten that these very buildings provide the trade with some of the best customers. The common soldiers employed in or about the public offices, the doorkeepers and messengers, the cabmen who are constantly in atteudance, are all strenuous supporters of the liquor-selling interest. To such an extent is this carried that the tavern itself has acquired among the lower orders the jocular nickname of 'the National Bank,' in which all the savings of the porters and cab-drivers are deposited. Among these (as among the poorer classes generally) these enactments, when made public, will doubtless cause no small feeling of discontent. A satirist of the last generation has caustically observed, that the only sure way of goading a German to rebellion is by taxing his beer; and in like manner it may be said, that the only mode of eliciting emotion from a Russian is by raising the price of his *vodka*. However, as we have already hinted, it is probable that these regulations will not be put in force in all their original rigour; and we may safely predict that when once the new system is fairly in operation, grumblers and non-grumblers alike will submit to it quietly enough; for the Muscovite, when under the pressure of unavoidable necessity, can display at least as much of the philosophy of resignation as his old enemy, the Turk.

Considered merely from a financial point of view this change, if really meant to be carried into effect, is an act of special self-sacrifice on the part of the government. Not merely are many of the largest stores the property of various members of the fashionable world of St. Petersburg, many of them of very high rank, but the trade itself is an extremely lucrative one, and a source of large annual profits to the crown; so that, in fact, the restriction thus imposed, is tantamount to the giving up by the Russian government of a not inconsiderable portion of its revenue—and that too at a time when money is anything but abundant, and when a season of unexampled financial embarrassment has only just gone by. It is true, that apart from any question of morality, there are sufficient arguments of a sanitary kind against the indiscriminate use of corn-brandy to justify regulations fully as stringent as those above specified. If the interesting and comprehensive work lately published here by M. Prijeff, entitled 'The Taverns of Russia, and their Influence on the National Welfare,' is to be relied upon, there is something deleterious to the human constitution in the very essence of the native liquor; and to its too free use, according to the author's reiterated assertion, are to be ascribed the numerous distempers prevalent in the Russian army, more especially among the regiments stationed in the Caucasus, and along the shores of the Black Sea.

But another and still more cogent argument in favour of the proposed alteration remains to be noticed. Even Russia, possessed though she is of an extent of corn-growing soil equal to that of all France and Austria put together, cannot afford to trifle with the chance of scarcity; and it appears sufficiently certain, both from the printed reports and from non-official sources of information, that had the vodka trade been restricted five years ago, the famine of 1867-8 would have been either obviated altogether or greatly mitigated. For some years past several millions of "tchetverts" (quarters) have been annually alienated from the grain produce of the country in order to supply the manufacture of corn brandy—a grave fact, and one meriting more serious consideration than it would seem to have hitherto received.

It remains to be seen whether this measure, unquestionably good and praiseworthy in itself, has not chosen its time somewhat ill. The recent monetary crisis, the present exhausting railway fever, and consequent vast expenditure of money, the disturbed state of the national finances, all render the creation of such a palpable chasm in the exchequer, to say the least, a perilous move. Should the present mania for new railroads continue, and the restrictive programme of the government be fully carried out, it is difficult to see how the Russian funds and investments can escape, at least, a partial collapse, even without the war wherewith sundry prophets of evil threaten us in the ensuing summer. But to utter predictions on the subject of Russian finance is of all speculative hazards the most uncertain, and we prefer to imitate Marryat's philosophic sailor, unconsciously echoing Talleyrand when he said, 'Them as lives longest 'ull see most.'—[*Correspondent of Manchester Daily Examiner and Times.*]

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SIR JOHN LAWRENCE'S REPLIES

To Farewell Addresses.

To the Community of Calcutta.

To the address from 1364 residents of Calcutta chiefly Europeans, presented by the President of of the Chamber of Commerce and many leading merchants, Sir John Lawrence replied :—

Gentlemen,—I heartily thank you for the friendly address, which, on the eve of my departure from India, you have presented to me. Nearly 39 years have passed since I came to labour and to dwell in this land. The best years of my life have been devoted to its service, and lasting friendships and associations are connected with those bygone days. It is not strange then that I should feel sad at the thought of leaving it for ever. You have contributed to heighten that sadness by the kind address you have given me. For you have not only thus bestowed on me an honour which every man must highly value—the honest approval of his countrymen, but you have supplied a consolation second only to that which the approval of a man's own conscience can afford. You have referred in terms only too laudatory to the services which it has been my privilege to render. I can only say, gentlemen, be the true estimate of those services what it may, that I have ever tried before God and towards man conscientiously to discharge my duty. Man at the best can do no more, and if I have merited but a part of the approbation you have expressed, I feel that I am amply rewarded. It has always been my object, whilst steadfastly maintaining Her Majesty's supremacy in India, to do all in my power to render that supremacy acceptable to the people of this land, and though not unmindful of the just rights and interests of my countrymen, I have tried never to forget that it is the people of India who, from their subject position, should have the first claim to consideration. You have alluded to the future and to the possibility of my resuming official duties. Long residence in an Indian climate, and continuous mental labour tell me that it will be necessary for a time at least to seek quiet and repose. But whether or not I may be called upon to work again, believe me, I shall never cease to retain the deepest interest in India. My concern for its welfare, my affection for its people, my hearty desire for the prosperity of my countrymen here, must ever remain undiminished. I feel deeply your kind good wishes for myself It is with very sincere regret, and with an earnest prayer for your welfare and success that I bid you a hearty farewell.

To the Missonaries.

Reverend Sirs,—I have perused with sincere pleasure the address which you have presented to me. It cannot but be a source of much gratification to me to feel that you have appreciated the motives of my action, and that you can speak favourably of its practical results. You are labouring heartily and devotedly for the welfare of the people of this vast country : you are necessarily in a position which enables you to judge, better perhaps than any others, of the practical effect of public measures upon the body of the people. It cannot fail, therefore, to gratify me to learn from such a source, that my efforts for the good of those over whom I have ruled have not been altogether fruitless.

You have alluded to the course of my administration as in your opinion just and impartial. I thank you for this description. I could not have desired any other. It is scarcely possible, I believe, for a man to lay down the office of Viceroy and Governor-General of India, without feeling how very far short of his hopes are the results which he has been able to accomplish.

I can assure you that I am very sensible of my own shortcomings in this respect. But this I can with truth affirm, that it has ever been my sole, my hearty, and honest desire to do impartial justice between man and man, regardless of distinctions of nation, race or creed. History declares how difficult it must often be to do this, and I cannot but be grateful if I have even in part succeeded.

I share the hope which you have expressed that the measures, on which you have touched, may result in good to the people of India. Specially do I, with you, very earnestly desire that the inestimable blessing of education may rapidly be further extended to them. I shall rejoice if any measures taken by me shall result in improving the condition, and in adding to the comfort of our soldiers in India, and of that class who in this land specially deserve our sympathy and care, our English sailors.

I thank you for your kind wishes for myself. I feel that I have need of rest, but be my future what it may, you may be assured that the real welfare of the people of this land will ever remain, as it has now long been, an object of the deepest concern to me.

Permit me to express my very great respect for your unceasing and disinterested labours, and with sincere good wishes to bid you very heartily, farewell.

To the Church of England Clergy.

My Lord, Mr. Archdeacon, Revd. Gentlemen,—I have sincere pleasure in accepting the address which you have just presented to me, expressing your regret, and that of the Clergy generally, at my departure from India. I thank you much for the kindness and good will towards me, which has induced you to come forward in this manner. It is, indeed, a source of true satisfaction to me to find that I possess the esteem of such a body of men as you represent. I do not, however, feel that I have been able to do much for the great objects to which you refer; but I have always had them at heart, and I am only too happy to hear that it is considered that I have in a degree contributed to their advancement. I trust that the true interests of my countrymen in India will ever be dear to me, and that I shall always be found among the foremost of those who, at fitting times, are ready to advocate the just rights of the people of this magnificent country and who may endeavour to rise and improve their condition.

PASSENGERS SAILED.

Per *Salsette, 23rd*:

For Suez.—Mr. W. Badgley, Mr. C. H. Kranse, Mr. Bickinshaw, and Mr. L. Robertson.

For Marseilles.—Mr. John Beatty, Mr. Stuart, Mr. A. Dales, Mr. H. Lathbury, Lieut. R. Bullock, Mr. Oliphant, Lieut.-Colonel Crichton, C. B, and Captain J. Gordon.

For Southampton.—Mr. Hossack, Mr. Birch, Dr. Foster, Mr. D. McCoy, Mr. R. Ballard, Mr. R. Brown, and Colonel and Mrs. Prescott and child.

Per *Magdala, 25th*:

Rev. J. H. Orbison, Mrs. Orbison and 4 children, Mrs. Carleton and six children, Dr. and Mrs. Pitman, Mr. Tod, Mr. Moss, Mr. Allen, Mr Franklyn, Mr. and Mrs. Mathews and Mrs. N. Mathews, Mr. Lorenzen, Mr. Chambers, Mr. Robson and child, Mr. Smith, Mr. Golstein, Marquis Goldenbery, and three natives.

PASSENGERS ARRIVED.

Per *Bengal, 27th*:

From Southampton—Captain and Mr. Beythell, infant, and child, and European female servant (for Aden); Mr. and Mrs. Henderson, Mrs. Mougston, Mrs. Kellie and infant, Miss Bedford, Major Phillips and European female servant, Mr. R. Marrow, Mr. James Bain, Mr. V. Duke, Mr. Noah Thorne, and Mr. Best's child.

From Marseilles.—Lady Morgan and friend, two infants and European female servant, Captain and Mrs. Bolton, Mr. and Mrs. J. P. Green, Mr. and Mrs. and Miss Bernard, Mr. and Mrs. Sherer, Mr. and Mrs. Rayne, Mrs. Martin, Miss Watson, Miss Keene, Messrs. K. McKay, J. Farrant, H. Charlton, E. J. Wood, H. J. Dodd, G. Butler, D. Watson, H. Lee Smith, C. S. Carlisle, S. Carlisle, C. Griffiths, H. Newton, G. Boughey, A. W. Sharples, A. Peile, and W. Tayler.

From Suez.— Mr. Henry Harris.

Advertisements.

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Printed and published for the Proprietors, by James Pearse, Manager, at the Oriental Press, Jail Road, Bombay.—January 30th, 1869.